A M 596 756 /35 cont./ outbreak of serious /36/ illness, it is his business to have the shaman summoned and then to play the role of assistant in his performances.

d) Age Classes, Clans, Secret Societies, Rank Organization

A M 571 114 614 Secret societies and clubs, as well as age-class organizations are unknown among both peoples. Neither among the Meau nor among the Akha did I find any indication of the existence of a clan /Klan/ system or of individual clans. Nevertheless, ancient Chinese sources often mention clans among the various Meau tribes (1). Also in the works of French

1. Eberhard, II, p. 274.

authors the term comes up occasionally. In the latter cases one can easily see that the authors confuse clan and sib, that is, they use the term "clan" in place of "sib." Possibly the Chinese authors also use "clan" in a different sense than it is used in German ethnography. There are no guilds, organizations of merchants or craftsmen, ranks, castes, or nobility.

M 592 [736] Among the Meau, in addition to the free there are also the unfree, who, however, are not to be confused with slaves. In the case of the unfree, it is rather a matter of Meau who are alone, whose relatives have died as a consequence of war, sickness, or old age, and who, having grown up within the unit of the large family, now have no possibility of enduring the struggle for existence as solitary individuals. In the forests of Farther India the isolated individual is not equal to the struggle for existence. The larger the community, the easier is the struggle for survival. The Meau is well aware of this fact and M [842] strives at all costs to enlarge the community. Thus it is the self-evident aim of the Meau to have as many children as M possible, and he demands ten children and more from each of [737] his wives! Despite the great fertility, however, there are

/36 cont./

M 592 737 always solitary old people; above all, epidemics have caused whole sibs to die out! Thus it happens relatively often that an individual in old age does not have the care to which he is entitled according to the social organization. Such survivors of an extinct /37/ community turn to the head of a powerful large family, one which consists of as many members as possible, and ask permission to put themselves under its protection. Such a petition is never rejected, even if it comes from an old person who will be only a burden to the large family. Such unfree persons are given their sustenance, and they try as well as they can to be useful to the community.

A 466 Among the Akha there is no distinction between the free and the unfree. Here the rich man hires the poor for work in the fields and pays them for their labor. These workers, however, do not live in the house of the employer and are completely "free" in every other respect. Thus, among the Akha A 937 solitary old men live completely alone; only in the case of old women does it sometimes happen that they attach themselves to a friendly family. This does not in any way affect their position as "free" Akha.

A M 567 M [648] Among the Akha there are no slaves at all in the true sense of the word, and among the Meau only in the form of debt-slaves (cf. the chapter, "Law and the Administration of Justice," section on "Property Law"), who are usually sold to Chinese traders, in which case, however, the seller as well as the buyer usually have in mind the sale of the individual for purposes of adoption. This has already been discussed in detail in the section, "Organization of the Family," in this chapter.

A M 571 114 On the basis of all that has been said, there is true father-right among the Meau as well as among the Akha. It would be mistaken to speak of the influences of mother right, totemism, and even promiscuity, as is done by older authors with reference to the Meau. It also seems to be overshooting the mark when, on the other hand, a "patriarchal original-culture" /"vaterrechtliche Urkultur"/ is discussed, as in